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# NATIONALISM

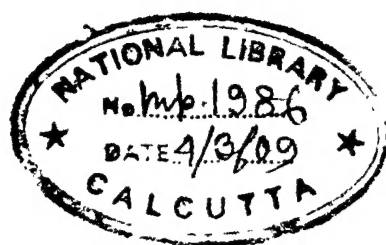
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## NATIONALISM IN THE WEST

## NATIONALISM IN JAPAN

## NATIONALISM IN JAPAN

### I

THE worst form of bondage is the bondage of dejection, which keeps men hopelessly chained in loss of faith in themselves. We have been repeatedly told, with some justification, that Asia lives in the past,—it is like a rich mausoleum which displays all its magnificence in trying to immortalize the dead. It was said of Asia that it could never move in the path of progress, its face was so inevitably turned backwards. We accepted this accusation, and came to believe it. In India, I know, a large section of our educated community, grown tired of feeling the humiliation of this charge against us, is trying all its resources of self-deception to turn it into a matter of boasting. But boasting is only a masked shame, it does not truly believe in itself.

When things stood still like this, and we in Asia hypnotized ourselves into the belief that

it could never by any possibility be otherwise, Japan rose from her dreams, and in giant strides left centuries of inaction behind, overtaking the present time in its foremost achievement. This has broken the spell under which we lay in torpor for ages, taking it to be the normal condition of certain races living in certain geographical limits. We forgot that in Asia great kingdoms were founded, philosophy, science, arts and literatures flourished, and all the great religions of the world had their cradles. Therefore it cannot be said that there is anything inherent in the soil and climate of Asia to produce mental inactivity and to atrophy the faculties which impel men to go forward. For centuries we did hold torches of civilization in the East when the West slumbered in darkness, and that could never be the sign of sluggish mind or narrowness of vision.

Then fell the darkness of night upon all the lands of the East. The current of time seemed to stop at once, and Asia ceased to take any new food, feeding upon its own past, which is really feeding upon itself. The stillness seemed like death, and the great voice was silenced which sent forth messages of eternal truth that have saved man's life from pollution for generations,



like the ocean of air that keeps the earth sweet, ever cleansing its impurities.

✓ But life has its sleep, its periods of inactivity, when it loses its movements, takes no new food, living upon its past storage. Then it grows helpless, its muscles relaxed, and it easily lends itself to be jeered at for its stupor. In the rhythm of life, pauses there must be for the renewal of life. Life in its activity is ever spending itself, burning all its fuel. This extravagance cannot go on indefinitely, but is always followed by a passive stage, when all expenditure is stopped and all adventures abandoned in favour of rest and slow recuperation.

The tendency of mind is economical, it loves to form habits and move in grooves which save it the trouble of thinking anew at each of its steps. (Ideals once formed make the mind lazy. It becomes afraid to risk its acquisitions in fresh endeavours. It tries to enjoy complete security by shutting up its belongings behind fortifications of habits. But this is really shutting oneself up from the fullest enjoyment of one's own possessions. It is miserliness. The living ideals must not lose their touch with the growing and changing life. Their real freedom is not within the boundaries of security, but in the high-

road of adventures, full of the risk of new experiences. *Life, novelty, progress.*

One morning the whole world looked up in surprise when Japan broke through her walls of old habits in a night and came out triumphant. It was done in such an incredibly short time that it seemed like a change of dress and not like the building up of a new structure. She showed the confident strength of maturity, and the freshness and infinite potentiality of new life at the same moment. The fear was entertained that it was a mere freak of history, a child's game of Time, the blowing up of a soap-bubble, perfect in its rondure and colouring, hollow in its heart and without substance. But Japan has proved conclusively that this sudden revealment of her power is not a short-lived wonder, a chance product of time and tide, thrown up from the depth of obscurity to be swept away the next moment into the sea of oblivion.

*R*  
The truth is that Japan is old and new at the same time. She has her legacy of ancient culture from the East,—the culture that enjoins man to look for his true wealth and power in his inner soul, the culture that gives self-possession in the face of loss and danger, self-sacrifice without counting the cost or hoping for gain, defiance of

death, acceptance of countless social obligations that we owe to men as social beings. In a word, modern Japan has come out of the immemorial East like a lotus blossoming in easy grace, all the while keeping its firm hold upon the profound depth from which it has sprung.

And Japan, the child of the Ancient East, has also fearlessly claimed all the gifts of the modern age for herself. She has shown her bold spirit in breaking through the confinements of habits, useless accumulations of the lazy mind, which seeks safety in its thrift and its locks and keys. Thus she has come in contact with the living time and has accepted with eagerness and aptitude the responsibilities of modern civilization.

This it is which has given heart to the rest of Asia. We have seen that the life and the strength are there in us, only the dead crust has to be removed. We have seen that taking shelter in the dead is death itself, and only taking all the risk of life to the fullest extent is living.

I, for myself, cannot believe that Japan has become what she is by imitating the West. We cannot imitate life, we cannot simulate strength for long, nay, what is more, a mere imitation is a source of weakness. For it hampers our true nature, it is always in our way. It is like dressing

our skeleton with another man's skin, giving rise to eternal feuds between the skin and the bones at every movement.

The real truth is that science is not man's nature, it is mere knowledge and training. By knowing the laws of the material universe you do not change your deeper humanity. (You can borrow knowledge from others, but you cannot borrow temperament.

But at the imitative stage of our schooling we cannot distinguish between the essential and the non-essential, between what is transferable and what is not. It is something like the faith of the primitive mind in the magical properties of the accidents of outward forms which accompany some real truth. We are afraid of leaving out something valuable and efficacious by not swallowing the husk with the kernel. But while our greed delights in wholesale appropriation, it is the function of our vital nature to assimilate, which is the only true appropriation for a living organism. Where there is life it is sure to assert itself by its choice of acceptance and refusal according to its constitutional necessity. The living organism does not allow itself to grow into its food, it changes its food into its own body. And only thus can it grow strong

and not by mere accumulation, or by giving up its personal identity. ✓

Japan has imported her food from the West, but not her vital nature. Japan cannot altogether lose and merge herself in the scientific paraphernalia she has acquired from the West and be turned into a mere borrowed machine. She has her own soul, which must assert itself over all her requirements. (That she is capable of doing so, and that the process of assimilation is going on, have been amply proved by the signs of vigorous health that she exhibits.) And I earnestly hope that Japan may never lose her faith in her own soul, in the mere pride of her foreign acquisition. For that pride itself is a humiliation, ultimately leading to poverty and weakness. It is the pride of the fop who sets more store on his new head-dress than on his head itself.)

(The whole world waits to see what this great Eastern nation is going to do with the opportunities and responsibilities she has accepted from the hands of the modern time.) If it be a mere reproduction of the West, then the great expectation she has raised will remain unfulfilled. For there are grave questions that the Western civilization has presented before the world but not completely answered. The conflict between

✓the individual and the state, labour and capital,  
 the man and the woman; the conflict between  
 ✓the greed of material gain and the spiritual life  
 of man, the organized selfishness of nations and  
 the higher ideals of humanity; the conflict  
 between all the ugly complexities inseparable  
 from giant organizations of commerce and state  
 and the natural instincts of man crying for  
 simplicity and beauty and fulness of leisure,—  
 all these have to be brought to a harmony in  
 a manner not yet dreamt of. *Japan to avoid the*  
*problem (the)*

We have seen this great stream of civilization  
 choking itself from débris carried by its innumera-  
 ble channels. We have seen that with all its  
 vaunted love of humanity it has proved itself  
 the greatest menace to Man, far worse than the  
 sudden outbursts of nomadic barbarism from  
 which men suffered in the early ages of history.  
 We have seen that, in spite of its boasted love  
 of freedom, it has produced worse forms of  
 slavery than ever were current in earlier societies,  
 —slavery whose chains are unbreakable, either  
 because they are unseen, or because they assume  
 the names and appearance of freedom. We  
 have seen, under the spell of its gigantic sordid-  
 ness, man losing faith in all the heroic ideals of  
 life which have made him great. ✓

Therefore you cannot with a light heart accept the modern civilization with all its tendencies, methods and structures, and dream that they are inevitable. You must apply your Eastern mind, your spiritual strength, your love of simplicity, your recognition of social obligation, in order to cut out a new path for this great unwieldy car of progress, shrieking out its loud discords as it runs. You must minimize the immense sacrifice of man's life and freedom that it claims in its every movement. For generations you have felt and thought and worked, have enjoyed and worshipped in your own special manner; and this cannot be cast off like old clothes. It is in your blood, in the marrow of your bones, in the texture of your flesh, in the tissue of your brains; and it must modify everything you lay your hands upon, without your knowing, even against your wishes. Once you did solve the problems of man to your own satisfaction, you had your philosophy of life and evolved your own art of living. All this you must apply to the present situation, and out of it will arise a new creation and not a mere repetition, a creation which the soul of your people will own for itself and proudly offer to the world as its tribute to the welfare of man.

Of all countries in Asia, here in Japan you have the freedom to use the materials you have gathered from the West according to your genius and your need. Therefore your responsibility is all the greater, for in your voice Asia shall answer the questions that Europe has submitted to the conference of Man. In your land the experiments will be carried on by which the East will change the aspects of modern civilization, infusing life in it where it is a machine, substituting the human heart for cold expediency, not caring so much for power and success as for harmonious and living growth, for truth and beauty.

I cannot but bring to your mind those days when the whole of Eastern Asia from Burma to Japan was united with India in the closest tie of friendship, the only natural tie which can exist between nations. There was a living communication of hearts, a nervous system evolved through which messages ran between us about the deepest needs of humanity. We did not stand in fear of each other, we had not to arm ourselves to keep each other in check; our relation was not that of self-interest, of exploitation and spoliation of each other's pockets; ideas and ideals were exchanged, gifts of the highest



love were offered and taken ; no difference of languages and customs hindered us in approaching each other heart to heart ; no pride of race or insolent consciousness of superiority, physical or mental, marred our relation ; our arts and literatures put forth new leaves and flowers under the influence of this sunlight of united hearts ; and races belonging to different lands and languages and histories acknowledged the highest unity of man and the deepest bond of love. May we not also remember that in those days of peace and goodwill, of men uniting for those supreme ends of life, your nature laid by for itself the balm of immortality which has helped your people to be born again in a new age, to be able to survive its old outworn structures and take on a new young body, to come out unscathed from the shock of the most wonderful revolution that the world has ever seen ?

The political civilization which has sprung up from the soil of Europe and is overrunning the whole world, like some prolific weed, is based upon exclusiveness. It is always watchful to keep the aliens at bay or to exterminate them. It is carnivorous and cannibalistic in its tendencies, it feeds upon the resources of other peoples

and tries to swallow their whole future. It is always afraid of other races achieving eminence, naming it as a peril, and tries to thwart all symptoms of greatness outside its own boundaries, forcing down races of men who are weaker, to be eternally fixed in their weakness. Before this political civilization came to its power and opened its hungry jaws wide enough to gulp down great continents of the earth, we had wars, pillages, changes of monarchy and consequent miseries, but never such a sight of fearful and hopeless voracity, such wholesale feeding of nation upon nation, such huge machines for turning great portions of the earth into mince-meat, never such terrible jealousies with all their ugly teeth and claws ready for tearing open each other's vitals. This political civilization is scientific, not human. It is powerful because it concentrates all its forces upon one purpose, like a millionaire acquiring money at the cost of his soul. It betrays its trust, it weaves its meshes of lies without shame, it enshrines gigantic idols of greed in its temples, taking great pride in the costly ceremonies of its worship, calling this patriotism. And it can be safely prophesied that this cannot go on, for there is a moral law in this world

which has its application both to individuals and to organized bodies of men. You cannot go on violating these laws in the name of your nation, yet enjoy their advantage as individuals. This public sapping of ethical ideals slowly reacts upon each member of society, gradually breeding weakness, where it is not seen, and causing that cynical distrust of all things sacred in human nature, which is the true symptom of senility. You must keep in mind that this political civilization, this creed of national patriotism, has not been given a long trial. The lamp of ancient Greece is extinct in the land where it was first lighted, the power of Rome lies dead and buried under the ruins of its vast empire. But the civilization, whose basis is society and the spiritual ideal of man, is still a living thing in China and in India. Though it may look feeble and small, judged by the standard of the mechanical power of modern days, yet like small seeds it still contains life and will sprout and grow, and spread its beneficent branches, producing flowers and fruits when its time comes and showers of grace descend upon it from heaven. But ruins of sky-scrapers of power and broken machinery of greed, even God's rain is powerless to raise

up again; for they were not of life, but went against life as a whole,—they are relics of the rebellion that shattered itself to pieces against the eternal. )

But the charge is brought against us that the ideals we cherish in the East are static, that they have not the impetus in them to move, to open out new vistas of knowledge and power, that the systems of philosophy which are the mainstays of the time-worn civilizations of the East despise all outward proofs, remaining stolidly satisfied in their subjective certainty. This proves that when our knowledge is vague we are apt to accuse of vagueness our object of knowledge itself. To a Western observer our civilization appears as all metaphysics, as to a deaf man piano-playing appears to be mere movements of fingers and no music. He cannot think that we have found some deep basis of reality upon which we have built our institutions.

Unfortunately all proofs of reality are in realization. The reality of the scene before you depends only upon the fact that you can see, and it is difficult for us to prove to an unbeliever that our civilization is not a nebulous system of abstract speculations, that it has achieved something which is a positive truth,—a truth that can

give man's heart its shelter and sustenance. It has evolved an inner sense,—a sense of vision, the vision of the infinite reality in all finite things. *The music is here no mere movement nor even theorising about music*

But he says, "You do not make any progress, there is no movement in you." I ask him, "How do you know it? You have to judge progress according to its aim. A railway train makes its progress towards the terminus station,—it is movement. But a full-grown tree has no definite movement of that kind, its progress is the inward progress of life. It lives, with its aspiration towards light tingling in its leaves and creeping in its silent sap."

We also have lived for centuries, we still live, and we have our aspiration for a reality that has no end to its realization,—a reality that goes beyond death, giving it a meaning, that rises above all evils of life, bringing its peace and purity, its cheerful renunciation of self. The product of this inner life is a living product. It will be needed when the youth returns home weary and dust-laden, when the soldier is wounded, when the wealth is squandered away and pride is humbled, when man's heart cries for truth in the immensity of facts and harmony in the contradiction of tendencies. Its value is not in its

multiplication of materials, but in its spiritual fulfilment. ))

There are things that cannot wait. You have to rush and run and march if you must fight or take the best place in the market. You strain your nerves and are on the alert when you chase opportunities that are always on the wing. But there are ideals which do not play hide-and-seek with our life; they slowly grow from seed to flower, from flower to fruit; they require infinite space and heaven's light to mature, and the fruits that they produce can survive years of insult and neglect. The East with her ideals, in whose bosom are stored the ages of sunlight and silence of stars, can patiently wait till the West, hurrying after the expedient, loses breath and stops. Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in the field, and in her intoxication of speed cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning and the hungry heart clamours for food, till at last she comes to the lowly reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement, love waits

and beauty and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes.

I must not hesitate to acknowledge where Europe is great, for great she is without doubt. We cannot help loving her with all our heart, and paying her the best homage of our admiration,—the Europe who, in her literature and art, pours out an inexhaustible cascade of beauty and truth fertilizing all countries and all time; the Europe who, with a mind which is titanic in its untiring power, is sweeping the height and the depth of the universe, winning her homage of knowledge from the infinitely great and the infinitely small, applying all the resources of her great intellect and heart in healing the sick and alleviating those miseries of man which up till now we were contented to accept in a spirit of hopeless resignation; the Europe who is making the earth yield more fruit than seemed possible, coaxing and compelling the great forces of nature into man's service. Such true greatness must have its motive power in spiritual strength. For only the spirit of man can defy all limitations, have faith in its ultimate success, throw its search-light beyond the immediate and the

apparent, gladly suffer martyrdom for ends which cannot be achieved in its lifetime and accept failure without acknowledging defeat. In the heart of Europe runs the purest stream of human love, of love of justice, of spirit of self-sacrifice for higher ideals. The Christian culture of centuries has sunk deep in her life's core. In Europe we have seen noble minds who have ever stood up for the rights of man irrespective of colour and creed; who have braved calumny and insult from their own people in fighting for humanity's cause and raising their voices against the mad orgies of militarism, against the rage for brutal retaliation or rapacity that sometimes takes possession of a whole people; who are always ready to make reparation for wrongs done in the past by their own nations and vainly attempt to stem the tide of cowardly injustice that flows unchecked because the resistance is weak and innocuous on the part of the injured. There are these knight-errants of modern Europe who have not lost their faith in the disinterested love of freedom, in the ideals which own no geographical boundaries or national self-seeking. These are there to prove that the fountainhead of the water of everlasting life has not run dry in Europe, and from thence she will have her rebirth time after



time. Only there, where Europe is too consciously busy in building up her power, defying her deeper nature and mocking it, she is heaping up her iniquities to the sky, crying for God's vengeance and spreading the infection of ugliness, physical and moral, over the face of the earth with her heartless commerce heedlessly outraging man's sense of the beautiful and the good. (Europe is supremely good in her beneficence where her face is turned to all humanity; and Europe is supremely evil in her maleficent aspect where her face is turned only upon her own interest, using all her power of greatness for ends which are against the infinite and the eternal in Man.

Eastern Asia has been pursuing its own path, evolving its own civilization, which was not political but social, not predatory and mechanically efficient but spiritual and based upon all the varied and deeper relations of humanity. The solutions of the life problems of peoples were thought out in seclusion and carried out behind the security of aloofness, where all the dynastic changes and foreign invasions hardly touched them. But now we are overtaken by the outside world, our seclusion is lost for ever. Yet this we must not regret, as a plant should

never regret when the obscurity of its seed-time is broken. Now the time has come when we must make the world problem our own problem; we must bring the spirit of our civilization into harmony with the history of all nations of the earth; we must not, in foolish pride, still keep ourselves fast within the shell of the seed and the crust of the earth which protected and nourished our ideals; for these, the shell and the crust, were meant to be broken, so that life may spring up in all its vigour and beauty, bringing its offerings to the world in open light.

- In this task of breaking the barrier and facing the world Japan has come out the first in the East. She has infused hope in the heart of all Asia. This hope provides the hidden fire which is needed for all works of creation. Asia now feels that she must prove her life by producing living work, she must not lie passively dormant, or feebly imitate the West, in the infatuation of fear or flattery. For this we offer our thanks to this Land of the Rising Sun and solemnly ask her to remember that she has the mission of the East to fulfil. She must infuse the sap of a fuller humanity into the heart of modern civilization. She must never allow it to get choked with the noxious

undergrowth, but lead it up towards light and freedom, towards the pure air and broad space, where it can receive, in the dawn of its day and the darkness of its night, heaven's inspiration. Let the greatness of her ideals become visible to all men like her snow-crowned Fuji rising from the heart of the country into the region of the infinite, supremely distinct from its surroundings, beautiful like a maiden in its magnificent sweep of curve, yet firm and strong and serenely majestic.

## II

I have travelled in many countries and have met with men of all classes, but never in my travels did I feel the presence of the human so distinctly as in this land. In other great countries signs of man's power loomed large, and I saw vast organizations which showed efficiency in all their features. There, display and extravagance, in dress, in furniture, in costly entertainments, are startling. They seem to push you back into a corner, like a poor intruder at a feast; they are apt to make you envious, or take your breath away with amazement. There, you do not feel man as supreme;

you are hurled against a stupendousness of things that alienates. But in Japan it is not the display of power, or wealth, that is the predominating element. (You see everywhere emblems of love and admiration, and not mostly of ambition and greed.) You see a people whose heart has come out and scattered itself in profusion in its commonest utensils of everyday life, in its social institutions, in its manners, which are carefully perfect, and in its dealings with things which are not only deft but graceful in every movement.

What has impressed me most in this country is the conviction that you have realized nature's secrets, not by methods of analytical knowledge, but by sympathy. You have known her language of lines, and music of colours, the symmetry in her irregularities, and the cadence in her freedom of movements; you have seen how she leads her immense crowds of things yet avoids all frictions; how the very conflicts in her creations break out in dance and music; how her exuberance has the aspect of the fulness of self-abandonment, and not a mere dissipation of display. You have discovered that nature reserves her power in forms of beauty; and it is this beauty which, like a mother, nourishes all the giant forces at

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her breast, keeping them in active vigour, yet in repose. You have known that energies of nature save themselves from wearing out by the rhythm of a perfect grace, and that she with the tenderness of her curved lines takes away fatigue from the world's muscles. I have felt that you have been able to assimilate these secrets into your life, and the truth which lies in the beauty of all things has passed into your souls. A mere knowledge of things can be had in a short enough time, but their spirit can only be acquired by centuries of training and self-control. Dominating nature from outside is a much simpler thing than making her your own in love's delight, which is a work of true genius. Your race has shown that genius, not by acquirement, but by creation; not by display of things, but by manifestation of its own inner being. This creative power there is in all nations, and it is ever active in getting hold of men's natures and giving them a form according to its ideals. But here, in Japan, it seems to have achieved its success, and deeply sunk into the minds of all men, and permeated their muscles and nerves. Your instincts have become true, your senses keen, and your hands have acquired natural skill. The genius of Europe has given her

people the power of organization, which has specially made itself manifest in politics and commerce and in co-ordinating scientific knowledge. The genius of Japan has given you the vision of beauty in nature and the power of realizing it in your life.

All particular civilization is the interpretation of particular human experience. Europe seems to have felt emphatically the conflict of things in the universe, which can only be brought under control by conquest. Therefore she is ever ready for fight, and the best portion of her attention is occupied in organizing forces. But Japan has felt, in her world, the touch of some presence, which has evoked in her soul a feeling of reverent adoration. She does not boast of her mastery of nature, but to her she brings, with infinite care and joy, her offerings of love. Her relationship with the world is the deeper relationship of heart. This spiritual bond of love she has established with the hills of her country, with the sea and the streams, with the forests in all their flowery moods and varied physiognomy of branches ; she has taken into her heart all the rustling whispers and sighing of the woodlands and sobbing of the waves ; the sun and the moon she has studied in all the modulations of their lights and shades,

and she is glad to close her shops to greet the seasons in her orchards and gardens and corn-fields. This opening of the heart to the soul of the world is not confined to a section of your privileged classes, it is not the forced product of exotic culture, but it belongs to all your men and women of all conditions. This experience of your soul, in meeting a personality in the heart of the world, has been embodied in your civilization. It is a civilization of human relationship. Your duty towards your state has naturally assumed the character of filial duty, your nation becoming one family with your Emperor as its head. Your national unity has not been evolved from the comradeship of arms for defensive and offensive purpose, or from partnership in raiding adventures, dividing among each member the danger and spoils of robbery. It is not an outcome of the necessity of organization for some ulterior purpose, but it is an extension of the family and the obligations of the heart in a wide field of space and time. The ideal of "maitri" is at the bottom of your culture,—“maitri” with men and “maitri” with Nature. And the true expression of this love is in the language of beauty, which is so abundantly universal in this land. This is the reason why a stranger, like

myself, instead of feeling envy or humiliation before these manifestations of beauty, these creations of love, feels a readiness to participate in the joy and glory of such revealment of the human heart.

And this has made me all the more apprehensive of the change which threatens Japanese civilization, as something like a menace to one's own person. For the huge heterogeneity of the modern age, whose only common bond is usefulness, is nowhere so pitifully exposed against the dignity and hidden power of reticent beauty as in Japan.

But the danger lies in this, that organized ugliness storms the mind and carries the day by its mass, by its aggressive persistence, by its power of mockery directed against the deeper sentiments of heart. Its harsh obtrusiveness makes it forcibly visible to us, overcoming our senses,—and we bring sacrifices to its altar, as does a savage to the fetich which appears powerful because of its hideousness. Therefore its rivalry with things that are modest and profound and have the subtle delicacy of life is to be dreaded. ✓

I am quite sure that there are men in your country who are not in sympathy with your



inherited ideals ; whose object is to gain, and not to grow. They are loud in their boast that they have modernized Japan. While I agree with them so far as to say that the spirit of the race should harmonize with the spirit of the time, I must warn them that modernizing is a mere affectation of modernism, just as affectation of poesy is poetizing. It is nothing but mimicry, only affectation is louder than the original, and it is too literal. One must bear in mind that those who have the true modern spirit need not modernize, just as those who are truly brave are not braggarts. Modernism is not in the dress of the Europeans ; or in the hideous structures, where their children are interned when they take their lessons ; or in the square houses with flat, straight wall-surfaces, pierced with parallel lines of windows, where these people are caged in their lifetime ; certainly modernism is not in their ladies' bonnets, carrying on them loads of incongruities. These are not modern, but merely European. True modernism is freedom of mind, not slavery of taste. It is independence of thought and action, not tutelage under European schoolmasters. It is science, but not its wrong application in life, ~~||~~ a mere imitation of our science teachers who reduce it into a supersti-

tion, absurdly invoking its aid for all impossible purposes.

Life based upon mere science is attractive to some men, because it has all the characteristics of sport; it feigns seriousness, but is not profound. When you go a-hunting, the less pity you have the better; for your one object is to chase the game and kill it, to feel that you are the greater animal, that your method of destruction is thorough and scientific. And the life of science is that superficial life. It pursues success with skill and thoroughness, and takes no account of the higher nature of man. But those whose minds are crude enough to plan their lives upon the supposition that man is merely a hunter and his paradise the paradise of sportsmen will be rudely awakened in the midst of their trophies of skeletons and skulls.

I do not for a moment suggest that Japan should be unmindful of acquiring modern weapons of self-protection. But this should never be allowed to go beyond her instinct of self-preservation. She must know that the real power is not in the weapons themselves, but in the man who wields those weapons; and when he, in his eagerness for power, multiplies his weapons at the cost of his own soul, then it

is he who is in even greater danger than his enemies.

✓ Things that are living are so easily hurt; therefore they require protection. In nature, life protects itself within its coverings, which are built with life's own material. Therefore they are in harmony with life's growth, or else when the time comes they easily give way and are forgotten. ✓ The living man has his true protection in his spiritual ideals, which have their vital connection with his life and grow with his growth. But, unfortunately, all his armour is not living,—some of it is made of steel, inert and mechanical. Therefore, while making use of it, man has to be careful to protect himself from its tyranny. If he is weak enough to grow smaller to fit himself to his covering, then it becomes a process of gradual suicide by shrinkage of the soul. And Japan must have a firm faith in the moral law of existence to be able to assert to herself that the Western nations are following that path of suicide, where they are smothering their humanity under the immense weight of organizations in order to keep themselves in power and hold others in subjection.

What is dangerous for Japan is, not the imitation of the outer features of the West, but

the acceptance of the motive force of the Western nationalism as her own, Her social ideals are already showing signs of defeat at the hands of politics. I can see her motto, taken from science, "Survival of the Fittest," writ large at the entrance of her present-day history—the motto whose meaning is, "Help yourself, and never heed what it costs to others"; the motto of the blind man who only believes in what he can touch, because he cannot see. But those who can see know that men are so closely knit that when you strike others the blow comes back to yourself. (The moral law, which is the greatest discovery of man, is the discovery of this wonderful truth, that man becomes all the truer the more he realizes himself in others. This truth has not only a subjective value, but is manifested in every department of our life. And nations who sedulously cultivate moral blindness as the cult of patriotism will end their existence in a sudden and violent death. In past ages we had foreign invasions, but they never touched the soul of the people deeply. They were merely the outcome of individual ambitions. The people themselves, being free from the responsibilities of the baser and more venious side of those adventures, had all the

advantage of the heroic and the human disciplines derived from them. This developed their unflinching loyalty, their single-minded devotion to the obligations of honour, their power of complete self-surrender and fearless acceptance of death and danger. Therefore the ideals, whose seats were in the hearts of the people, would not undergo any serious change owing to the policies adopted by the kings or generals. But now, where the spirit of the Western nationalism prevails, the whole people is being taught from boyhood to foster hatreds and ambitions by all kinds of means—by the manufacture of half-truths and untruths in history, by persistent misrepresentation of other races and the culture of unfavourable sentiments towards them, by setting up memorials of events, very often false, which for the sake of humanity should be speedily forgotten, thus continually brewing evil menace towards neighbours and nations other than their own. This is poisoning the very fountainhead of humanity. It is discrediting the ideals, which were born of the lives of men who were our greatest and best. It is holding up gigantic selfishness as the one universal religion for all nations of the world. We can take anything else from the

hands of science, but not this elixir of moral death. Never think for a moment that the hurts you inflict upon other races will not infect you, or that the enmities you sow around your homes will be a wall of protection to you for all time to come. To imbue the minds of a whole people with an abnormal vanity of its own superiority, to teach it to take pride in its moral callousness and ill-begotten wealth, to perpetuate humiliation of defeated nations by exhibiting trophies won from war, and using these in schools in order to breed in children's minds contempt for others, is imitating the West where she has a festering sore, whose swelling is a swelling of disease eating into its vitality.

Our food crops, which are necessary for our sustenance, are products of centuries of selection and care. But the vegetation, which we have not to transform into our lives, does not require the patient thoughts of generations. It is not easy to get rid of weeds; but it is easy, by process of neglect, to ruin your food crops and let them revert to their primitive state of wildness. Likewise the culture, which has so kindly adapted itself to your soil—so intimate with life, so human—not only needed tilling and weeding in past ages, but still needs anxious work and

watching. What is merely modern—as science and methods of organization—can be transplanted; but what is vitally human has fibres so delicate, and roots so numerous and far-reaching, that it dies when moved from its soil. Therefore I am afraid of the rude pressure of the political ideals of the West upon your own. In political civilization, the state is an abstraction and relationship of men utilitarian. Because it has no root in sentiments, it is so dangerously easy to handle. Half a century has been enough for you to master this machine; and there are men among you whose fondness for it exceeds their love for the living ideals, which were born with the birth of your nation and nursed in your centuries. It is like a child who, in the excitement of his play, imagines he likes his playthings better than his mother.

Where man is at his greatest, he is unconscious. Your civilization, whose mainspring is the bond of human relationship, has been nourished in the depth of a healthy life beyond reach of prying self-analysis. But a mere political relationship is all-conscious; it is an eruptive inflammation of aggressiveness. It has forcibly burst upon your notice. And the time has come when you have to be roused into full

consciousness of the truth by which you live, so that you may not be taken unawares. The past has been God's gift to you ; about the present, you must make your own choice.

So the questions you have to put to yourselves are these—"Have we read the world wrong, and based our relation to it upon an ignorance of human nature? Is the instinct of the West right, where she builds her national welfare behind the barricade of a universal distrust of humanity?"

(You must have detected a strong accent of fear whenever the West has discussed the possibility of the rise of an Eastern race.) The reason of it is this, that the power by whose help she thrives is an evil power ; so long as it is held on her own side she can be safe, while the rest of the world trembles. The vital ambition of the present civilization of Europe is to have the exclusive possession of the devil.

All her armaments and diplomacy are directed upon this one object. But these costly rituals for invocation of the evil spirit lead through a path of prosperity to the brink of cataclysm. The furies of terror, which the West has let loose upon God's world, come back to threaten herself and goad her into preparations of more



and more frightfulness; this gives her no rest, and makes her forget all else but the perils that she causes to others and incurs herself. To the worship of this devil of politics she sacrifices other countries as victims. She feeds upon their dead flesh and grows fat upon it, so long as the carcasses remain fresh,—but they are sure to rot at last, and the dead will take their revenge, by spreading pollution far and wide and poisoning the vitality of the feeder. /Japan had all her wealth of humanity, her harmony of heroism and beauty, her depth of self-control and richness of self-expression; yet the Western nations felt no respect for her till she proved that the bloodhounds of Satan are not only bred in the kennels of Europe but can also be domesticated in Japan and fed with man's miseries. They admit Japan's equality with themselves, only when they know that Japan also possesses the key to open the floodgate of hell-fire upon the fair earth whenever she chooses, and can dance, in their own measure, the devil dance of pillage, murder and ravishment of innocent women, while the world goes to ruin. We know that, in the early stage of man's moral immaturity, he only feels reverence for the god whose malevolence he dreads. But

Is this the ideal of man which we can look up to with pride? After centuries of civilization nations fearing each other like the prowling wild beasts of the night-time; shutting their doors of hospitality; combining only for purpose of aggression or defence; hiding in their holes their trade secrets, state secrets, secrets of their armaments; making peace-offerings to each other's barking dogs with the meat which does not belong to them; holding down fallen races which struggle to stand upon their feet; with their right hands dispensing religion to weaker peoples, while robbing them with their left, is there anything in this to make us envious? Are we to bend our knees to the spirit of this nationalism, which is sowing broadcast over all the world seeds of fear, greed, suspicion, unashamed lies of its diplomacy, and unctuous lies of its profession of peace and good-will and universal brotherhood of Man? Can our minds be free from doubt when we rush to the Western market to buy this foreign product in exchange for our own inheritance? I am aware how difficult it is to know one's self; and the man who is intoxicated furiously denies his drunkenness; yet the West herself is anxiously thinking of her problems and trying experiments.

But she is like a glutton, who has not the heart to give up his intemperance in eating, and fondly clings to the hope that he can cure his nightmares of indigestion by medicine. (Europe is not ready to give up her political inhumanity, with all the baser passions of man attendant upon it; she believes only in modification of systems, and not in change of heart. )))

— We are willing to buy their machine-made systems, not with our hearts, but with our brains. We shall try them and build sheds for them, but not enshrine them in our homes or temples. There are races who worship the animals they kill; we can buy meat from them when we are hungry, but not the worship which goes with the killing. We must not vitiate our children's minds with the superstition that business is business, war is war, politics is politics. We must know that man's business has to be more than mere business, and so should be his war and politics. / You had your own industry in Japan; how scrupulously honest and true it was, you can see by its products,— by their grace and strength, their conscientiousness in details, where they can hardly be observed. But the tidal wave of falsehood has swept over your land from that part of the world where

business is business, and honesty is followed merely as the best policy. Have you never felt shame when you see the trade advertisements, not only plastering the whole town with lies and exaggerations, but invading the green fields, where the peasants do their honest labour, and the hill-tops, which greet the first pure light of the morning? It is so easy to dull our sense of honour and delicacy of mind with constant abrasion, while falsehoods stalk abroad with proud steps in the name of trade, politics and patriotism, that any protest against their perpetual intrusion into our lives is considered to be sentimentalism, unworthy of true manliness.

And it has come to pass that the children of those heroes who would keep their word at the point of death, who would disdain to cheat men for vulgar profit, who even in their fight would much rather court defeat than be dishonourable, have become energetic in dealing with falsehoods and do not feel humiliated by gaining advantage from them. And this has been effected by the charm of the word "modern." But if undiluted utility be modern, beauty is of all ages; if mean selfishness be modern, the human ideals are no new inventions. And we must know for certain that

however modern may be the proficiency which cripples man for the sake of methods and machines, it will never live to be old.

But while trying to free our minds from the arrogant claims of Europe and to help ourselves out of the quicksands of our infatuation, we may go to the other extreme and blind ourselves with a wholesale suspicion of the West. The reaction of disillusionment is just as unreal as the first shock of illusion. We must try to come to that normal state of mind by which we can clearly discern our own danger and avoid it without being unjust towards the source of that danger. There is always the natural temptation in us of wishing to pay back Europe in her own coin, and return contempt for contempt and evil for evil. But that again would be to imitate Europe in one of her worst features, which comes out in her behaviour to people whom she describes as yellow or red, brown or black. And this is a point on which we in the East have to acknowledge our guilt and own that our sin has been as great, if not greater, when we insulted humanity by treating with utter disdain and cruelty men who belonged to a particular creed, colour or caste. It is really because we are afraid of our own weak-

ness, which allows itself to be overcome by the sight of power, that we try to substitute for it another weakness which makes itself blind to the glories of the West. ✓ When we truly know the Europe which is great and good, we can effectively save ourselves from the Europe which is mean and grasping. It is easy to be unfair in one's judgment when one is faced with human miseries,—and pessimism is the result of building theories while the mind is suffering. To despair of humanity is only possible if we lose faith in truth which brings to it strength, when its defeat is greatest, and calls out new life from the depth of its destruction. ✓ We must admit that there is a living soul in the West which is struggling unobserved against the hugeness of the organizations under which men, women and children are being crushed, and whose mechanical necessities are ignoring laws that are spiritual and human, — the soul whose sensibilities refuse to be dulled completely by dangerous habits of heedlessness in dealings with races for whom it lacks natural sympathy. ✓ The West could never have risen to the eminence she has reached if her strength were merely the strength of the brute or of the machine. ✓ The divine in her heart is suffering

from the injuries inflicted by her hands upon the world,—and from this pain of her higher nature flows the secret balm which will bring healing to those injuries. Time after time she has fought against herself and has undone the chains which with her own hands she had fastened round helpless limbs, and though she forced poison down the throat of a great nation at the point of the sword for gain of money, she herself woke up to withdraw from it, to wash her hands clean again. This shows hidden springs of humanity in spots which look dead and barren. It proves that the deeper truth in her nature, which can survive such a career of cruel cowardliness, is not greed, but reverence for unselfish ideals. It would be altogether unjust, both to us and to Europe, to say that she has fascinated the modern Eastern mind by the mere exhibition of her power. Through the smoke of cannons and dust of markets the light of her moral nature has shone bright, and she has brought to us the ideal of ethical freedom, whose foundation lies deeper than social conventions and whose province of activity is world-wide.

The East has instinctively felt, even through her aversion, that she has a great deal to learn from Europe, not merely about the materials of

power, but about its inner source, which is of mind and of the moral nature of man. ✓ Europe has been teaching us the higher obligations of public good above those of the family and the clan, and the sacredness of law, which makes society independent of individual caprice, secures for it continuity of progress, and guarantees justice to all men of all positions in life. ✓ Above all things Europe has held high before our minds the banner of liberty, through centuries of martyrdom and achievement,—liberty of conscience, liberty of thought and action, liberty in the ideals of art and literature. // ✓ And because Europe has won our deep respect, she has become so dangerous for us where she is turbulently weak and false,—dangerous like poison when it is served along with our best food. ✓ There is one safety for us upon which we hope we may count, and that is, that we can claim Europe herself as our ally in our resistance to her temptations and to her violent encroachments; for she has ever carried her own standard of perfection, by which we can measure her falls and gauge her degrees of failure, by which we can call her before her own tribunal and put her to shame,—the shame which is the sign of the true pride of nobleness.



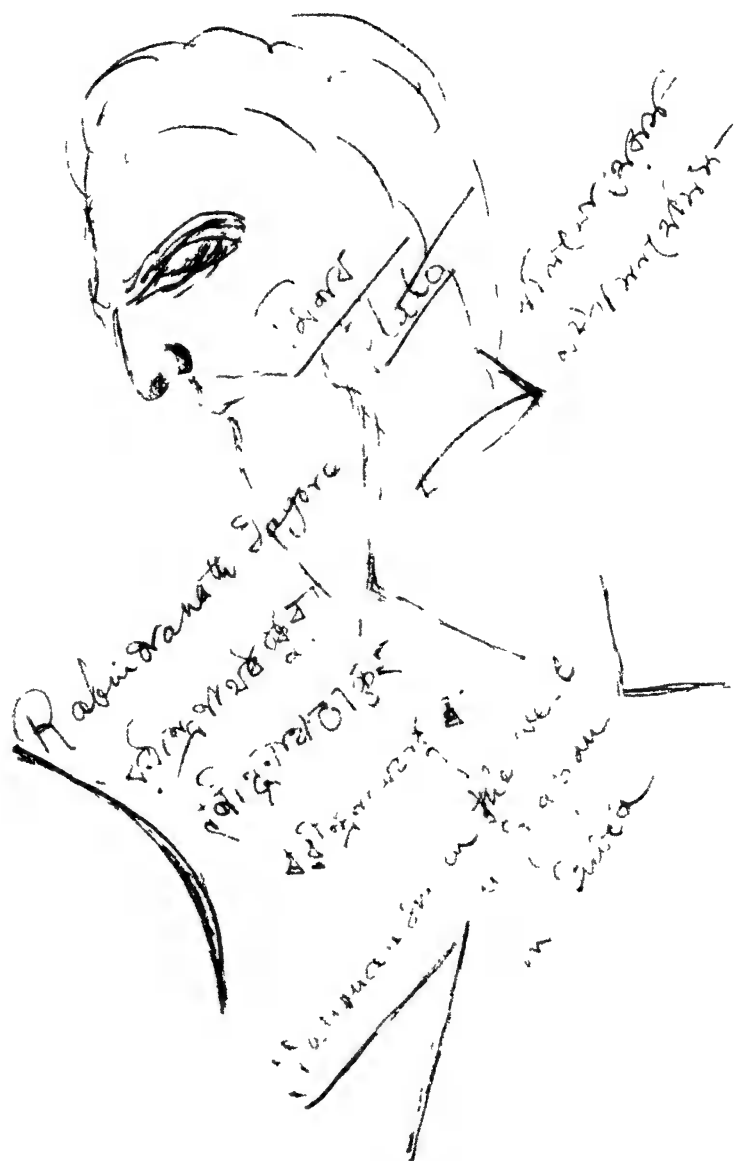
~But our fear is, that the poison may be more powerful than the food, and what is strength in her to-day may not be the sign of health, but the contrary; for it may be temporarily caused by the upsetting of the balance of life. Our fear is that evil has a fateful fascination when it assumes dimensions which are colossal,—and though at last it is sure to lose its centre of gravity by its abnormal disproportion, the mischief which it creates before its fall may be beyond reparation.)

Therefore I ask you to have the strength of faith and clarity of mind to know for certain that the lumbering structure of modern progress, riveted by the iron bolts of efficiency, which runs upon the wheels of ambition, cannot hold together for long. Collisions are certain to occur; for it has to travel upon organized lines, it is too heavy to choose its own course freely; and once it is off the rails, its endless train of vehicles is dislocated. A day will come when it will fall in a heap of ruin and cause serious obstruction to the traffic of the world. Do we not see signs of this even now? Does not the voice come to us, through the din of war, the shrieks of hatred, the wailings of despair, through the churning up of the unspeakable filth which has been accumulating for ages in the bottom of this

nationalism,—the voice which cries to our soul that the tower of national selfishness, which goes by the name of patriotism, which has raised its banner of treason against heaven, must totter and fall with a crash, weighed down by its own bulk, its flag kissing the dust, its light extinguished? ) My brothers, (when the red light of conflagration sends up its crackle of laughter to the stars, keep your faith upon those stars and not upon the fire of destruction. For when this conflagration consumes itself and dies down, leaving its memorial in ashes, the eternal light will again shine in the East,—the East which has been the birthplace of the morning sun of man's history) And who knows if that day has not already dawned, and the sun not risen, in the Easternmost horizon of Asia? And I offer, as did my ancestor rishis, my salutation to that sunrise of the East, which is destined once again to illumine the whole world.

x I know my voice is too feeble to raise itself above the uproar of this bustling time, and it is easy for any street urchin to fling against me the epithet of “unpractical.” It will stick to my coat-tail, never to be washed away, effectively excluding me from the consideration of all respectable persons. I know what a risk one runs

from the vigorously athletic crowds in being styled an idealist in these days, when thrones have lost their dignity and prophets have become an anachronism, when the sound that drowns all voices is the noise of the market-place. Yet when, one day, standing on the outskirts of Yokohama town, bristling with its display of modern miscellanies, I watched the sunset in your southern sea, and saw its peace and majesty among your pine-clad hills,—with the great Fujiyama growing faint against the golden horizon, like a god overcome with his own radiance,—the music of eternity welled up through the evening silence, and I felt that the sky and the earth and the lyrics of the dawn and the dayfall are with the poets and idealists, and not with the marketmen robustly contemptuous of all sentiment,—that, after the forgetfulness of his own divinity, man will remember again that heaven is always in touch with his world, which can never be abandoned for good to the hounding wolves of the modern era, scenting human blood and howling to the skies.



10/10/1924  
10/10/1924

## NATIONALISM IN INDIA

पुस्तकालय  
Chandrasekhar Singh

## NATIONALISM IN INDIA

OUR real problem in India is not political. It is social. This is a condition not only prevailing in India, but among all nations. I do not believe in an exclusive political interest. Politics in the West have dominated Western ideals, and we in India are trying to imitate you. We have to remember that in Europe, where peoples had their racial unity from the beginning, and where natural resources were insufficient for the inhabitants, the civilization has naturally taken the character of political and commercial aggressiveness. For on the one hand they had no internal complications, and on the other they had to deal with neighbours who were strong and rapacious. To have perfect combination among themselves and a watchful attitude of animosity against others was taken as the solution of their problems. In former days they organized and plundered, in the present age the same spirit

continues—and they organize and exploit the whole world.

But from the earliest beginnings of history India has had her own problem constantly before her—it is the race problem. Each nation must be conscious of its mission, and we, in India, must realize that we cut a poor figure when we are trying to be political, simply because we have not yet been finally able to accomplish what was set before us by our providence. ))

This problem of race unity which we have been trying to solve for so many years has likewise to be faced by you here in America. Many people in this country ask me what is happening as to the caste distinctions in India. But when this question is asked me, it is usually done with a superior air. And I feel tempted to put the same question to our American critics with a slight modification, “What have you done with the Red Indian and the Negro?” For you have not got over your attitude of caste toward them. You have used violent methods to keep aloof from other races, but until you have solved the question here in America, you have no right to question India.

In spite of our great difficulty, however, India has done something. She has tried to make an

adjustment of races, to acknowledge the real differences between them where these exist, and yet seek for some basis of unity. This basis has come through our saints, like Nanak, Kabir, Chaitnaya and others, preaching one God to all races of India.

‘ In finding the solution of our problem we shall have helped to solve the world problem as well. What India has been, the whole world is now. The whole world is becoming one country through scientific facility. And the moment is arriving when you also must find a basis of unity which is not political. If India can offer to the world her solution, it will be a contribution to humanity. There is only one history—the history of man. All national histories are merely chapters in the larger one. And we are content in India to suffer for such a great cause.

Each individual has his self-love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But man has also his higher instincts of sympathy and mutual help. The people who are lacking in this higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation. Only those peoples have survived and achieved civiliza-



tion who have this spirit of co-operation strong in them. So we find that from the beginning of history men had to choose between fighting with one another and combining, between serving their own interest or the common interest of all.

In our early history, when the geographical limits of each country and also the facilities of communication were small, this problem was comparatively small in dimension. It was sufficient for men to develop their sense of unity within their area of segregation. In those days they combined among themselves and fought against others. But it was this moral spirit of combination which was the true basis of their greatness, and this fostered their art, science and religion. At that early time the most important fact that man had to take count of was the fact of the members of one particular race of men coming in close contact with one another. Those who truly grasped this fact through their higher nature made their mark in history.

The most important fact of the present age is that all the different races of men have come close together. And again we are confronted with two alternatives. The problem is whether the different groups of peoples shall go on fighting with one another or find out some true basis

of reconciliation and mutual help; whether it will be interminable competition or co-operation.

I have no hesitation in saying that those who are gifted with the moral power of love and vision of spiritual unity, who have the least feeling of enmity against aliens, and the sympathetic insight to place themselves in the position of others, will be the fittest to take their permanent place in the age that is lying before us, and those who are constantly developing their instinct of fight and intolerance of aliens will be eliminated. For this is the problem before us, and we have to prove our humanity by solving it through the help of our higher nature. The gigantic organizations for hurting others and warding off their blows, for making money by dragging others back, will not help us. On the contrary, by their crushing weight, their enormous cost and their deadening effect upon living humanity, they will seriously impede our freedom in the larger life of a higher civilization.

During the evolution of the Nation the moral culture of brotherhood was limited by geographical boundaries, because at that time those boundaries were true. Now they have become imaginary lines of tradition divested of

the qualities of real obstacles. So the time has come when man's moral nature must deal with this great fact with all seriousness or perish. The first impulse of this change of circumstance has been the churning up of man's baser passions of greed and cruel hatred. If this persists indefinitely, and armaments go on exaggerating themselves to unimaginable absurdities, and machines and storehouses envelop this fair earth with their dirt and smoke and ugliness, then it will end in a conflagration of suicide. Therefore man will have to exert all his power of love and clarity of vision to make another great moral adjustment which will comprehend the whole world of men and not merely the fractional groups of nationality. (The call has come to every individual in the present age to prepare himself and his surroundings for this dawn of a new era, when man shall discover his soul in the spiritual unity of all human beings. )

If it is given at all to the West to struggle out of these tangles of the lower slopes to the spiritual summit of humanity then I cannot but think that it is the special mission of America to fulfil this hope of God and man. You are the country of expectation, desiring something else than what is. Europe has her subtle habits of

mind and her conventions. But America, as yet, has come to no conclusions. I realize how much America is untrammelled by the traditions of the past, and I can appreciate that experimentalism is a sign of America's youth. The foundation of her glory is in the future, rather than in the past; and if one is gifted with the power of clairvoyance, one will be able to love the America that is to be.

America is destined to justify Western civilization to the East. Europe has lost faith in humanity, and has become distrustful and sickly. America, on the other hand, is not pessimistic or blasé. You know, as a people, that there is such a thing as a better and a best; and that knowledge drives you on. There are habits that are not merely passive but aggressively arrogant. They are not like mere walls, but are like hedges of stinging nettles. Europe has been cultivating these hedges of habits for long years, till they have grown round her dense and strong and high. The pride of her traditions has sent its roots deep into her heart. I do not wish to contend that it is unreasonable. (But pride in every form breeds blindness at the end) Like all artificial stimulants its first effect is a heightening of consciousness, and then with the increasing dose it muddles

it and brings an exultation that is misleading. Europe has gradually grown hardened in her pride in all her outer and inner habits. She not only cannot forget that she is Western, but she takes every opportunity to hurl this fact against others to humiliate them. This is why she is growing incapable of imparting to the East what is best in herself, and of accepting in a right spirit the wisdom that the East has stored for centuries.

In America national habits and traditions have not had time to spread their clutching roots round your hearts. You have constantly felt and complained of your disadvantages when you compared your nomadic restlessness with the settled traditions of Europe—the Europe which can show her picture of greatness to the best advantage because she can fix it against the background of the Past. But in this present age of transition, when a new era of civilization is sending its trumpet-call to all peoples of the world across an unlimited future, this very freedom of detachment will enable you to accept its invitation and to achieve the goal for which Europe began her journey but lost herself mid-way. For she was tempted out of her path by her pride of power and greed of possession.

Not merely your freedom from habits of mind in individuals, but also the freedom of your history from all unclean entanglements, fits you in your career of holding the banner of civilization of the future. All the great nations of Europe have their victims in other parts of the world. This not only deadens their moral sympathy but also their intellectual sympathy, which is so necessary for the understanding of races which are different from one's own. Englishmen can never truly understand India, because their minds are not disinterested with regard to that country. If you compare England with Germany or France you will find she has produced the smallest number of scholars who have studied Indian literature and philosophy with any amount of sympathetic insight or thoroughness. (This attitude of apathy and contempt is natural where the relationship is abnormal and founded upon national selfishness and pride.) But your history has been disinterested, and that is why you have been able to help Japan in her lessons in Western civilization, and that is why China can look upon you with her best confidence in this her darkest period of danger. In fact you are carrying all the responsibility of a great future because you

are untrammelled by the grasping miserliness of a past. Therefore of all countries of the earth America has to be fully conscious of this future, her vision must not be obscured and her faith in humanity must be strong with the strength of youth.

A parallelism exists between America and India—the parallelism of welding together into one body various races.

In my country we have been seeking to find out something common to all races, which will prove their real unity. No nation looking for a mere political or commercial basis of unity will find such a solution sufficient. Men of thought and power will discover the spiritual unity, will realize it, and preach it.

(India has never had a real sense of nationalism.)

Even though from childhood I had been taught that idolatry of the Nation is almost better than reverence for God and humanity, I believe I have outgrown that teaching, and it is my conviction that my countrymen will truly gain their India by fighting against the education which teaches them that a country is greater than the ideals of humanity.

The educated Indian at present is trying to absorb some lessons from history contrary to

the lessons of our ancestors. The East, in fact, is attempting to take unto itself a history which is not the outcome of its own living. Japan, for example, thinks she is getting powerful through adopting Western methods, but, after she has exhausted her inheritance, only the borrowed weapons of civilization will remain to her. (She will not have developed herself from within.)

Europe has her past. Europe's strength therefore lies in her history. (We, in India, must make up our minds that we cannot borrow other people's history, and that if we stifle our own we are committing suicide. When you borrow things that do not belong to your life, they only serve to crush your life.)

And therefore I believe that it does India no good to compete with Western civilization in its own field. But we shall be more than compensated if, in spite of the insults heaped upon us, we follow our own destiny.)

There are lessons which impart information or train our minds for intellectual pursuits. These are simple and can be acquired and used with advantage. But there are others which affect our deeper nature and change our direction of



life. Before we accept them and pay their value by selling our own inheritance, we must pause and think deeply. (In man's history there come ages of fireworks which dazzle us by their force and movement. They laugh not only at our modest household lamps but also at the eternal stars. But let us not for that provocation be precipitate in our desire to dismiss our lamps. Let us patiently bear our present insult and realize that these fireworks have splendour but not permanence, because of the extreme explosiveness which is the cause of their power, and also of their exhaustion. They are spending a fatal quantity of energy and substance compared to their gain and production.

Anyhow, our ideals have been evolved through our own history, and even if we wished we could only make poor fireworks of them, because their materials are different from yours, as is also their moral purpose. (If we cherish the desire of paying our all to buy a political nationality it will be as absurd as if Switzerland had staked her existence on her ambition to build up a navy powerful enough to compete with that of England. The mistake that we make is in thinking that man's channel of greatness is only one—the one which has made itself pain-

fully evident for the time being by its depth of insolence.)

(We must know for certain that there is a future before us and that future is waiting for those who are rich in moral ideals and not in mere things.) And it is the privilege of man to work for fruits that are beyond his immediate reach, and to adjust his life not in slavish conformity to the examples of some present success or even to his own prudent past, limited in its aspiration, but to an infinite future bearing in its heart the ideals of our highest expectations.

We must recognize that it is providential that the West has come to India. And yet some one must show the East to the West, and convince the West that the East has her contribution to make to the history of civilization. (India is no beggar of the West.) And yet even though the West may think she is, I am not for thrusting off Western civilization and becoming segregated in our independence. Let us have a deep association. If Providence wants England to be the channel of that communication, of that deeper association, I am willing to accept it with all humility. I have great faith in human nature, and I think the West will find its true mission. I speak bitterly of Western civilization

when I am conscious that it is betraying its trust and thwarting its own purpose. The West must not make herself a curse to the world by using her power for her own selfish needs, but, by teaching the ignorant and helping the weak, she should save herself from the worst danger that the strong is liable to incur by making the feeble acquire power enough to resist her intrusion. And also she must not make her materialism to be the final thing, but must realize that she is doing a service in freeing the spiritual being from the tyranny of matter.

I am not against one nation in particular, but against the general idea of all nations. What is the Nation?

It is the aspect of a whole people as an organized power. This organization incessantly keeps up the insistence of the population on becoming strong and efficient. But this strenuous effort after strength and efficiency drains man's energy from his higher nature where he is self-sacrificing and creative. For thereby man's power of sacrifice is diverted from his ultimate object, which is moral, to the maintenance of this organization, which is mechanical. Yet in this he feels all the satisfaction of moral exaltation and therefore becomes supremely

dangerous to humanity. He feels relieved of the urging of his conscience when he can transfer his responsibility to this machine which is the creation of his intellect and not of his complete moral personality. By this device the people which loves freedom perpetuates slavery in a large portion of the world with the comfortable feeling of pride of having done its duty; men who are naturally just can be cruelly unjust both in their act and their thought, accompanied by a feeling that they are helping the world to receive its deserts; men who are honest can blindly go on robbing others of their human rights for self-aggrandizement, all the while abusing the deprived for not deserving better treatment. We have seen in our everyday life even small organizations of business and profession produce callousness of feeling in men who are not naturally bad, and we can well imagine what a moral havoc it is causing in a world where whole peoples are furiously organizing themselves for gaining wealth and power.

(Nationalism is a great menace. It is the particular thing which for years has been at the bottom of India's troubles. And inasmuch as we have been ruled and dominated by a

nation that is strictly political in its attitude, we have tried to develop within ourselves, despite our inheritance from the past, a belief in our eventual political destiny.

There are different parties in India, with different ideals. Some are struggling for political independence. Others think that the time has not arrived for that, and yet believe that India should have the rights that the English colonies have. They wish to gain autonomy as far as possible.

In the beginning of the history of political agitation in India there was not the conflict between parties which there is to-day. At that time there was a party known as the Indian Congress; it had no real programme. They had a few grievances for redress by the authorities. They wanted larger representation in the Council House, and more freedom in Municipal government. They wanted scraps of things, but they had no constructive ideal. Therefore I was lacking in enthusiasm for their methods. It was my conviction that what India most needed was constructive work coming from within herself. In this work we must take all risks and go on doing the duties which by right are ours, though in the teeth of

persecution; winning moral victory at every step, by our failure and suffering. We must show those who are over us that we have in ourselves the strength of moral power, the power to suffer for truth. Where we have nothing to show, we have only to beg. It would be mischievous if the gifts we wish for were granted to us at once, and I have told my countrymen, time and again, to combine for the work of creating opportunities to give vent to our spirit of self-sacrifice, and not for the purpose of begging. \*

The party, however, lost power because the people soon came to realize how futile was the half policy adopted by them. The party split, and there arrived the Extremists, who advocated independence of action, and discarded the begging method,—the easiest method of relieving one's mind from his responsibility towards his country. Their ideals were based on Western history. They had no sympathy with the special problems of India. They did not recognize the patent fact that there were causes in our social organization which made the Indian incapable of coping with the alien. What should we do if, for any reason, England was driven away? We should simply be victims for other nations. The same

social weaknesses would prevail. The thing we in India have to think of is this—to remove those social customs and ideals which have generated a want of self-respect and a complete dependence on those above us,—a state of affairs which has been brought about entirely by the domination in India of the caste system, and the blind and lazy habit of relying upon the authority of traditions that are incongruous anachronisms in the present age)

✓(Once again I draw your attention to the difficulties India has had to encounter and her struggle to overcome them. Her problem was the problem of the world in miniature. India is too vast in its area and too diverse in its races. It is many countries packed in one geographical receptacle. It is just the opposite of what Europe truly is, namely, one country made into many. Thus Europe in its culture and growth has had the advantage of the strength of the many as well as the strength of the one. India, on the contrary, being naturally many, yet adventitiously one, has all along suffered from the looseness of its diversity and the feebleness of its unity. ) A true unity is like a round globe, it rolls on, carrying its burden easily ; but diversity is a many-cornered thing which has to be dragged

and pushed with all force. Be it said to the credit of India that this diversity was not her own creation; she has had to accept it as a fact from the beginning of her history. In America and Australia, Europe has simplified her problem by almost exterminating the original population. Even in the present age this spirit of extermination is making itself manifest, in the inhospitable shutting out of aliens, by those who themselves were aliens in the lands they now occupy. But India tolerated difference of races from the first, and that spirit of toleration has acted all through her history.

Her caste system is the outcome of this spirit of toleration. For India has all along been trying experiments in evolving a social unity within which all the different peoples could be held together, while fully enjoying the freedom of maintaining their own differences. The tie has been as loose as possible, yet as close as the circumstances permitted. This has produced something like a United States of a social federation, whose common name is Hinduism.

India had felt that diversity of races there must be and should be, whatever may be its drawback, and you can never coerce nature into your narrow limits of convenience without paying



one day very dearly for it. †In this India was right; but what she failed to realize was that in human beings differences are not like the physical barriers of mountains, fixed for ever—they are fluid with life's flow, they are changing their courses and their shapes and volume. }

Therefore in her caste regulations India recognized differences, but not the mutability which is the law of life. In trying to avoid collisions she set up boundaries of immovable walls, thus giving to her numerous races the negative benefit of peace and order but not the positive opportunity of expansion and movement. She accepted nature where it produces diversity, but ignored it where it uses that diversity for its world-game of infinite permutations and combinations. She treated life in all truth where it is manifold, but insulted it where it is ever moving. Therefore Life departed from her social system and in its place she is worshipping with all ceremony the magnificent cage of countless compartments that she has manufactured.

The same thing happened where she tried to ward off the collisions of trade interests. She associated different trades and professions with different castes. This had the effect of allaying for good the interminable jealousy and hatred

of competition—the competition which breeds cruelty and makes the atmosphere thick with lies and deception. In this also India laid all her emphasis upon the law of heredity, ignoring the law of mutation, and thus gradually reduced arts into crafts and genius into skill.

However, what Western observers fail to discern is that in her caste system India in all seriousness accepted her responsibility to solve the race problem in such a manner as to avoid all friction, and yet to afford each race freedom within its boundaries. (Let us admit India has not in this achieved a full measure of success.) But this you must also concede, that the West, being more favourably situated as to homogeneity of races, has never given her attention to this problem, and whenever confronted with it she has tried to make it easy by ignoring it altogether. And this is the source of her anti-Asiatic agitations for depriving aliens of their right to earn their honest living on these shores. In most of your colonies you only admit them on condition of their accepting the menial position of hewers of wood and drawers of water. Either you shut your doors against the aliens or reduce them into slavery. And this is your solution of the problem of race-conflict. Whatever may be

its merits you will have to admit that it does not spring from the higher impulses of civilization, but from the lower passions of greed and hatred. You say this is human nature—and India also thought she knew human nature when she strongly barricaded her race distinctions by the fixed barriers of social gradations. But we have found out to our cost that human nature is not what it seems, but what it is in truth; which is in its infinite possibilities. And when we in our blindness insult humanity for its ragged appearance it sheds its disguise to disclose to us that we have insulted our God. The degradation which we cast upon others in our pride or self-interest degrades our own humanity—and this is the punishment which is most terrible, because we do not detect it till it is too late. ✓

Not only in your relation with aliens but with the different sections of your own society you have not achieved harmony of reconciliation. The spirit of conflict and competition is allowed the full freedom of its reckless career. And because its genesis is the greed of wealth and power it can never come to any other end but to a violent death. "In India the production of commodities was brought under the law of social adjustments. Its basis was co-operation, having

for its object the perfect satisfaction of social needs. But in the West it is guided by the impulse of competition, whose end is the gain of wealth for individuals. ( But the individual is like the geometrical line ; it is length without breadth. ) It has not got the depth to be able to hold anything permanently. Therefore its greed or gain can never come to finality. In its lengthening process of growth it can cross other lines and cause entanglements, but will ever go on missing the ideal of completeness in its thinness of isolation. \

In all our physical appetites we recognize a limit. We know that to exceed that limit is to exceed the limit of health. But has this lust for wealth and power no bounds beyond which is death's dominion ? In these national carnivals of materialism are not the Western peoples spending most of their vital energy in merely producing things and neglecting the creation of ideals ? And can a civilization ignore the law of moral health and go on in its endless process of inflation by gorging upon material things ? Man in his social ideals naturally tries to regulate his appetites, subordinating them to the higher purpose of his nature. But in the economic world our appetites follow no other restrictions

but those of supply and demand which can be artificially fostered, affording individuals opportunities for indulgence in an endless feast of grossness. (In India our social instincts imposed restrictions upon our appetites,—maybe it went to the extreme of repression,—but in the West the spirit of economic organization with no moral purpose goads the people into the perpetual pursuit of wealth; but has this no wholesome limit?)

The ideals that strive to take form in social institutions have two objects. One is to regulate our passions and appetites for the harmonious development of man, and the other is to help him to cultivate disinterested love for his fellow-creatures. Therefore society is the expression of those moral and spiritual aspirations of man which belong to his higher nature.)

Our food is creative, it builds our body; but not so wine, which stimulates. Our social ideals create the human world, but when our mind is diverted from them to greed of power then in that state of intoxication we live in a world of abnormality where our strength is not health and our liberty is not freedom. Therefore political freedom does not give us freedom when our mind is not free. An automobile does not

create freedom of movement, because it is a mere machine. When I myself am free I can use the automobile for the purpose of my freedom.

(We must never forget in the present day that those people who have got their political freedom are not necessarily free, they are merely powerful. The passions which are unbridled in them are creating huge organizations of slavery in the disguise of freedom. Those who have made the gain of money their highest end are unconsciously selling their life and soul to rich persons or to the combinations that represent money. Those who are enamoured of their political power and gloat over their extension of dominion over foreign races gradually surrender their own freedom and humanity to the organizations necessary for holding other peoples in slavery. (In the so-called free countries the majority of the people are not free, they are driven by the minority to a goal which is not even known to them. This becomes possible only because people do not acknowledge moral and spiritual freedom as their object. They create huge eddies with their passions, and they feel dizzily inebriated with the mere velocity of their whirling movement, taking that to be freedom. But the doom which is waiting to

overtake them is as certain as death—for man's truth is moral truth and his emancipation is in the spiritual life.

(The general opinion of the majority of the present-day nationalists in India is that we have come to a final completeness in our social and spiritual ideals, the task of the constructive work of society having been done several thousand years before we were born, and that now we are free to employ all our activities in the political direction. We never dream of blaming our social inadequacy as the origin of our present helplessness, for we have accepted as the creed of our nationalism that this social system has been perfected for all time to come by our ancestors, who had the superhuman vision of all eternity and supernatural power for making infinite provision for future ages. Therefore, for all our miseries and shortcomings, we hold responsible the historical surprises that burst upon us from outside. This is the reason why we think that our one task is to build a political miracle of freedom upon the quicksand of social slavery. In fact we want to dam up the true course of our own historical stream, and only borrow power from the sources of other peoples' history. )

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Those of us in India who have come under the delusion that mere political freedom will make us free have accepted their lessons from the West as the gospel truth and lost their faith in humanity. We must remember whatever weakness we cherish in our society will become the source of danger in politics. The same inertia which leads us to our idolatry of dead forms in social institutions will create in our politics prison-houses with immovable walls. The narrowness of sympathy which makes it possible for us to impose upon a considerable portion of humanity the galling yoke of inferiority will assert itself in our politics in creating the tyranny of injustice.

(When our nationalists talk about ideals they forget that the basis of nationalism is wanting. The very people who are upholding these ideals are themselves the most conservative in their social practice. Nationalists say, for example, look at Switzerland where, in spite of race differences, the peoples have solidified into a nation. Yet, remember that in Switzerland the races can mingle, they can intermarry, because they are of the same blood. In India there is no common birthright. And when we talk of Western Nationality we forget that the nations



there do not have that physical repulsion, one for the other, that we have between different castes. Have we an instance in the whole world where a people who are not allowed to mingle their blood shed their blood for one another except by coercion or for mercenary purposes? And can we ever hope that these moral barriers against our race amalgamation will not stand in the way of our political unity?)

Then again we must give full recognition to this fact that our social restrictions are still tyrannical, so much so as to make men cowards. If a man tells me he has heterodox ideas, but that he cannot follow them because he would be socially ostracized, I excuse him for having to live a life of untruth, in order to live at all. The social habit of mind which impels us to make the life of our fellow-beings a burden to them where they differ from us even in such a thing as their choice of food, is sure to persist in our political organization and result in creating engines of coercion to crush every rational difference which is the sign of life. And tyranny will only add to the inevitable lies and hypocrisy in our political life. Is the mere name of freedom so valuable that we should be willing to sacrifice for its sake our moral freedom?

The intemperance of our habits does not immediately show its effects when we are in the vigour of our youth. But it gradually consumes that vigour, and when the period of decline sets in then we have to settle accounts and pay off our debts, which leads us to insolvency. In the West you are still able to carry your head high, though your humanity is suffering every moment from its dipsomania of organizing power. India also in the heyday of her youth could carry in her vital organs the dead weight of her social organizations stiffened to rigid perfection, but it has been fatal to her, and has produced a gradual paralysis of her living nature. And this is the reason why the educated community of India has become insensible of her social needs. They are taking the very immobility of our social structures as the sign of their perfection,—and because the healthy feeling of pain is dead in the limbs of our social organism they delude themselves into thinking that it needs no ministration. Therefore they think that all their energies need their only scope in the political field. It is like a man whose legs have become shrivelled and useless, trying to delude himself that these limbs have grown still because they have attained their ultimate salvation, and all

that is wrong about him is the shortness of his sticks.)

(So much for the social and the political regeneration of India.) Now we come to her industries, and I am very often asked whether there is in India any industrial regeneration since the advent of the British Government. It must be remembered that at the beginning of the British rule in India our industries were suppressed, and since then we have not met with any real help or encouragement to enable us to make a stand against the monster commercial organizations of the world. The nations have decreed that we must remain purely an agricultural people, even forgetting the use of arms for all time to come. Thus India is being turned into so many predigested morsels of food ready to be swallowed at any moment by any nation which has even the most rudimentary set of teeth in its head.

India therefore has very little outlet for her industrial originality. I personally do not believe in the unwieldy organizations of the present day. The very fact that they are ugly shows that they are in discordance with the whole creation. The vast powers of nature do not reveal their truth in hideousness, but in beauty. Beauty is the

signature which the Creator stamps upon His works when He is satisfied with them. All our products that insolently ignore the laws of perfection and are unashamed in their display of ungainliness bear the perpetual weight of God's displeasure. So far as your commerce lacks the dignity of grace it is untrue. Beauty and her twin brother Truth require leisure and self-control for their growth. But the greed of gain has no time or limit to its capaciousness. Its one object is to produce and consume. It has pity neither for beautiful nature nor for living human beings. It is ruthlessly ready without a moment's hesitation to crush beauty and life out of them, moulding them into money. It is this ugly vulgarity of commerce which brought upon it the censure of contempt in our earlier days, when men had leisure to have an unclouded vision of perfection in humanity. Men in those times were rightly ashamed of the instinct of mere money-making. But in this scientific age money, by its very abnormal bulk, has won its throne. And when from its eminence of piled-up things it insults the higher instincts of man, banishing beauty and noble sentiments ~~from its surroundings,~~ we submit. For we in our meanness have accepted bribes from its hands and our

imagination has grovelled in the dust before its immensity of flesh.

But its very unwieldiness and its endless complexities are its true signs of failure. The swimmer who is an expert does not exhibit his muscular force by violent movements, but exhibits some power which is invisible and which shows itself in perfect grace and reposefulness. The true distinction of man from animals is in his power and worth which are inner and invisible. But the present-day commercial civilization of man is not only taking too much time and space but killing time and space. Its movements are violent, its noise is discordantly loud. It is carrying its own damnation because it is trampling into distortion the humanity upon which it stands. It is strenuously turning out money at the cost of happiness. Man is reducing himself to his minimum in order to be able to make amplest room for his organizations. He is deriding his human sentiments into shame because they are apt to stand in the way of his machines.

In our mythology we have the legend that the man who performs penances for attaining immortality has to meet with temptations sent by Indra, the Lord of the immortals. If he is

lured by them he is lost. The West has been striving for centuries after its goal of immortality. Indra has sent her the temptation to try her. It is the gorgeous temptation of wealth. She has accepted it, and her civilization of humanity has lost its path in the wilderness of machinery.

This commercialism with its barbarity of ugly decorations is a terrible menace to all humanity, because it is setting up the ideal of power over that of perfection. It is making the cult of self-seeking exult in its naked shamelessness. (Our nerves are more delicate than our muscles.) Things that are the most precious in us are helpless as babes when we take away from them the careful protection which they claim from us for their very preciousness. Therefore, when the callous rudeness of power runs amuck in the broad-way of humanity it scares away by its grossness the ideals which we have cherished with the martyrdom of centuries.

The temptation which is fatal for the strong is still more so for the weak.) And I do not welcome it in our Indian life, even though it be sent by the lord of the Immortals. Let our life be simple in its outer aspect and rich in its inner gain. Let our civilization take its firm stand

upon its basis of social co-operation and not upon that of economic exploitation and conflict. How to do it in the teeth of the drainage of our life-blood by the economic dragons is the task set before the thinkers of all oriental nations who have faith in the human soul. It is a sign of laziness and impotency to accept conditions imposed upon us by others who have other ideals than ours. We should actively try to adapt the world powers to guide our history to its own perfect end.

From the above you will know that I am not an economist. I am willing to acknowledge that there is a law of demand and supply and an infatuation of man for more things than are good for him. And yet I will persist in believing that there is such a thing as the harmony of completeness in humanity, where poverty does not take away his riches, where defeat may lead him to victory, death to immortality, and where in the compensation of Eternal Justice those who are the last may yet have their insult transmuted into a golden triumph.

## THE SUNSET OF THE CENTURY



## THE SUNSET OF THE CENTURY

(*Written in the Bengali on the last day of last century*)

### 1

THE last sun of the century sets amidst the  
blood-red clouds of the West and the  
whirlwind of hatred.

The naked passion of self-love of Nations, in its  
drunken delirium of greed, is dancing to the  
clash of steel and the howling verses of  
vengeance.

### 2

The hungry self of the Nation shall burst in a  
violence of fury from its own shameless  
feeding.

For it has made the world its food,

And licking it, crunching it and swallowing it in  
big morsels,

It swells and swells

Till in the midst of its unholy feast descends the  
sudden shaft of heaven piercing its heart of  
grossness.

## 8

The crimson glow of light on the horizon is not the  
light of thy dawn of peace, my Motherland.  
It is the glimmer of the funeral pyre burning to  
ashes the vast flesh,—the self-love of the  
Nation—dead under its own excess.

Thy morning waits behind the patient dark of  
the East,

Meek and silent.

## 4

Keep watch, India.

Bring your offerings of worship for that sacred  
sunrise.

Let the first hymn of its welcome sound in your  
voice and sing

“Come, Peace, thou daughter of God’s own  
great suffering.

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Come with thy treasure of contentment, the  
sword of fortitude,  
And meekness crowning thy forehead."

### 5

Be not ashamed, my brothers, to stand before  
the proud and the powerful

With your white robe of simpleness.

Let your crown be of humility, your freedom  
the freedom of the soul.

Build God's throne daily upon the ample bare-  
ness of your poverty

And know that what is huge is not great and pride  
is not everlasting.

THE END